

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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FAITH AND WORKS.

BY ELDER G. E. GROVE.

—O—
"But wilt thou know, O vain man, that faith without works is dead?"—JAMES II, 26.

These words were addressed, eighteen hundred years ago, by "an Apostle of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting," who appear to have imbibed an error in doctrine, one that was and is fatal to the salvation of man, and needs to be combated with as much earnestness to-day as the Apostle used in his day; because it darkens the mind and retards the progress of the Gospel, which, if not properly understood, cannot be received in its saving effects. The error we refer to is that of being saved by faith *alone*, which, by the aid of Scripture and the light of the Holy Spirit, we purpose to lay before our readers in its true light. All who are familiar with the writings of the Evangelists, will see that the Savior, in his teachings, always combined works with faith. In His sermon on the Mount—one of the most practical discourses ever delivered—he summed up with this illustration,—
"Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house on a rock," and no

matter what might beat upon such a house, it would stand; while, on the contrary, those who heard but did not obey his commands, would fall. It is no perversion of the principle taught to say that, while those who connect faith and good works together will be saved, those who have faith alone will not. As a further proof, we read, in the 7th chapter of Luke, that Jesus commended some and condemned others. Of those he commended it is said, "They justified God, being baptized with the baptism of John," which He himself received to "fulfil all righteousness," and which Mark and Luke tell us was for the remission of sins. Of those he condemned it is said, "They rejected the counsel of God against themselves, not being baptized of John." He compared them to immovable beings—that is, their faith without works made them as dead, so that neither piping nor mourning had any effect on them, nor yet what God sent. He first sent them John, who neither eat nor drank with them, and they said he had a devil; then followed the Son of God

who both eat and drank with those who invited him, and of him they said, "Behold a gluttonous man and a wine-bibber."

Again, as a still further proof of the necessity of works in order to enter into the kingdom of God, Jesus positively asserts, as recorded in the 3rd chapter of John, that "Except a man (not a child) be born of water and of the Spirit, he cannot enter into the kingdom of God." It might be considered by some that, after Jesus had finished his first mission to this earth in the flesh, the order of salvation might be somewhat different, and faith alone in his life, death, resurrection, ascension and intercession, be all that was necessary. But no; for in the 16th chapter of Mark, we read that after His resurrection he appeared unto the disciples he had previously chosen and ordained, and confirmed his former commission to them by commanding them to go into all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved," so that here there is unmistakeable evidence that faith and works are indispensable to salvation.

But let us further see whether this command was set aside or not. The first discourse after this last commission was given, appears to have been preached on the day of Pentecost, as recorded in the 2nd chapter of the Acts. When the people inquired of the Apostles, who were holding a meeting in Jerusalem, what they were to do—not what they were to believe—it is only just to suppose that the Apostles understood the plan of salvation, and they immediately told them to obey the commands of their risen Lord—namely, to repent and be baptized, every one of them, in the name of Jesus Christ for the remission of sins, whereupon, it is recorded, three thousand were added to the Church the same day. Jesus also told them who was to receive the Holy Spirit, and upon what conditions, as stated in John xiv, 15, 16, 17, which read thus, "If ye love me keep my commandments, and I will pray the Father, and he shall send you another comforter, that he may abide with you forever; even the Spirit of Truth."

Thus the people were told that if they repented and were baptized, or kept God's commandments, they should receive the Holy Ghost, for the promise was unto them, and their children, and to all the generations of the children of men in all ages whom God should call. The same Apostle, in his teachings a little further on, Acts v, 32, says, "We are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him." Not to them that believe in him only, but to them that obey him; therefore the salvation of the human family, according to the authority of Jesus and his Apostles, depends upon faith and works combined. But some may say, "While this is all true, you have ingeniously left out the teachings which were given by Paul, who was chosen an Apostle to the Gentiles; and we being of the Gentile nation, ought to give the more earnest heed to his teachings." Upon close examination of his writings, we find no difference betwixt his doctrine and that of the other Apostles; and if we did, we must doubt the inspiration of the one or the other, or believe that God has given one law to save the Jew, and another to save the Gentile, which is not so. It may be that some of our readers will say, What will you make of the teaching of Paul to the Philippian jailor, where, as recorded in Acts xvi, he tells him to "Believe on the Lord Jesus Christ and he shall be saved." It is possible the jailor, at the moment of inquiry, had no idea of a spiritual salvation. He had under his charge Paul and Silas, whom the rulers of the Roman nation had condemned, believing them to be very dangerous men, and given to him in strict charge to keep safe, and as such he thrust them into the inner prison and made their feet fast in the stocks, the penalty of their escape being death to him. An earthquake awoke him from his sleep, and he, seeing the prison doors open, and supposing the prisoners had fled, decided, rather than suffer the penalty of the law, to commit suicide, and would have done so with his sword had not the Apostle, seeing this, shouted out, "Do thyself no harm, we are all here." Then came the inquiry, What must

do to be saved? And the Apostle, taking advantage of the circumstance to preach the Gospel to him, replied, "Believe in the Lord Jesus Christ and thou shalt be saved." He must have included works also, or they would not have gone out and attended to the ordinance of baptism, particularly in the middle of the night. Hence faith and works were preached, believed in, and attended to by the jailor, which produced rejoicing in which his whole household shared. The same Apostle, writing to the Thessalonians, 2nd epistle, 1st chapter, states that when Christ shall come the second time to this earth, he shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ, thus including obedience or works as an essential condition of deliverance from everlasting destruction. Again, the Apostle Paul received baptism to wash away his sins, and the laying on of the hands of Ananias to heal him of his blindness, and in order that he might receive the Holy Ghost, being at the same time ordained to the ministry. Whilst writing to the Galatians, however, he places the matter beyond all doubt where he says, "Though we (the Apostles) or an angel from heaven preach any other Gospel than that which we have preached unto you"—which was baptism for the remission

of sins, and the laying on of hands by a servant of the Lord Jesus Christ for the reception of the Holy Ghost—"let him be accursed."

We also bear testimony, the Holy Ghost bearing us witness, that according to the Revelations of John, 14th chapter and 6th verse, an angel hath appeared from heaven with the Everlasting Gospel, and committed it unto man with all the gifts, powers and blessings attending it anciently, for the upbuilding of the kingdom of God on this earth; and that every soul who will receive the same with all humility, in the love of it, from one holding authority to minister in the ordinances of God's kingdom, which are first, faith, then repentance, and then baptism for the remission of sins, shall receive the Holy Ghost, and know for themselves whether the doctrine we preach be of God or man. Thus, while we affirm, upon Scriptural testimony, combined with experience, that without faith and good works none can be saved in the presence of God, we also know that no work we can perform will be meritorious in itself, only as it is begun and continued in Christ Jesus, without whom we can do nothing acceptable in the sight of God. Therefore, "Let us work out our salvation with fear and trembling, for it is God which worketh in us to will and to do of his good pleasure."

HOW MANKIND CAN GAIN SALVATION.

BY ELDER THOMAS S. FRIDAY.

This testimony has gone forth to almost every land and clime, to all the inhabitants of the earth, that whosoever will repent of their sins and be baptized for the remission of them, shall receive the gift of the Holy Ghost, which is the Spirit of revelation, which will lead their minds to understand the truth, and reveal things past, present and to come. No man or woman ever entered into the Church of God on this earth, and became a legal citizen thereof, without complying strictly with these rules;

indeed, it is the only door or entrance into the kingdom. What doth Jesus Christ say upon the matter,—"Verily, verily I say unto you, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." "Except ye repent ye shall all likewise perish." "I am the way, the truth and the life; no man cometh unto the Father but by me; he that entereth not by the door unto the sheepfold, but climbeth up some other way, the same is a thief and a robber." "There shall be one fold and one

shepherd." Jesus was baptized in water to fulfil all righteousness, and as an example to all obedient believers. The Holy Ghost was conferred upon Him while coming out of the water, in the form of a dove, and the ordinance of baptism thus received the sanction of the heavens; yet many will tell you that they believe in Jesus, but at the same time reject baptism. When the Apostle Peter had convinced the Jews that Jesus was the Son of God, they were pricked in their hearts, because, through their unbelief, they had consented to the crucifixion of the Savior. They asked him and his brethren what they should do to be saved, and he said unto them, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

We, as Saints of God who have been obedient to those requirements, know for ourselves and can bear a faithful testimony that we have entered into the Church and kingdom of God; that kingdom which the Prophet Daniel alluded to when he said, "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdoms shall not be left to other people, but shall break in pieces and consume all those kingdoms, and it shall stand forever." Whenever the kingdom of God exists on the earth, all mankind are required, first, to become legal citizens thereof, and afterwards to obey strictly all its laws unto the end of their days. To become a legal citizen in the kingdom is of great importance, for salvation is only to be obtained therein; all other kingdoms or governments will be broken to pieces and destroyed, while the kingdom of God will endure forever. Therefore we must be obedient to the teachings that Christ gave when upon the earth; that is, if we want salvation, for Jesus says that "no man cometh to the Father but by Him;" and he also says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now we must walk in the

footsteps of Jesus, repent of our sins and be baptized for the remission of the same, and have hands laid upon our heads for the gift of the Holy Ghost, by men holding authority and called of God as was Aaron, for the Apostle says that no man taketh this honor upon himself. Jesus has never said that repentance and faith shall secure remission of sins without baptism. Many think that if they can believe in Jesus they are all right; but we find that devils believe and tremble. The generality of the human family profess to believe in both the Old and the New Testaments, but if you open them and question them upon their principles, they will tell you they are to be spiritualized. Talk to them upon baptism for the remission of sins, they will tell you it is not needed in our day, it means simply spiritual baptism; and that if we do not spiritualize the Scriptures, we cannot understand them. The man or woman who rejects baptism, rejects salvation.

It is true, mankind generally prefer systems of their own to walking in the way which God has marked out. And it is very much with mankind now, as it was when the writer of the Proverbs declared, "There is a way which seemeth right unto man, but the end thereof is death." In fact, the Scriptures are too plain for many, and that is the reason they wish to spiritualize, and have doctrines and a religion of their own; having a form of godliness, but denying the power thereof, instead of believing in the testimony of Jesus. It was well for Noah that he was not versed in the spiritualizing systems of modern divinity, for under their benighted influence he would never have believed that so marvellous a prophecy would have had a literal meaning and accomplishment. No, he would have said the flood meant a spiritual flood, and the ark a spiritual ark; and there can be no doubt, judging from the conduct of the majority of mankind in that age, that they set him down for a fanatic or a fool for thinking otherwise, and being simple enough to believe the prophecy literally. Here, then, is a fair sample of the way to obtain salvation—namely, by obedience to the ordinances inste-

anted by the Lord for the salvation of the faithful, for all the world who did not obey perished by the flood. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. The terrific roaring of the overwhelming waters was a fearful testimony to them—they could not believe it until it was upon them.

The difficulty with the whole world, in their divisions and subdivisions, is, that they have no more confidence in each other than they have in their God, and that is none at all. Nothing but strife and confusion animate each breast. This causes nations to rise up and slay one another upon the battle field. Look at the land of America,

the thousands and tens of thousands who have been slain through disobedience and lack of confidence in the testimony and message of Joseph Smith. If they had believed in and obeyed his message, it would have brought peace and comfort to their homes. But no; they shed his blood, and drove the Saints of God from their homes, and will have to pay the penalty of that dreadful crime. Let us, as Saints, search our hearts diligently, to know whether we love the earthly considerations better than the things of God; and let us cultivate a spirit of humility and obedience, that we may ever be ready to obey every ordinance which the Lord may reveal for our salvation.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 152.)

HISTORY
OF
WILLARD RICHARDS.

"Dec. 17.—My son Heber John became sick; up to this date he had been a sound, healthy child, of a lovely disposition, never angry; on the 19th, many spots of the small pox broke out upon him.

—23.—While the child was lying on sister Susannah Liptrot's knees, and I was giving him a drink, he suddenly and unexpectedly died. He was buried at Elswick on the 30th.

Jan. 13, 1840.—Elders Wilford Woodruff, John Taylor and Theodore Turley, arrived in Preston from America.

—17.—I attended a General Council in Preston. It was "voted unanimously that Elders Woodruff and Turley go to the Potteries, Elders Taylor and Fielding to Liverpool, Elder Clark to Manchester with Elder Clayton, and Elder Richards go where the Spirit directs, and that the Elders communicate with the Presidency at Preston, once a month, for the time being, and Elder Richards write to Brothers Mulliner and Wright in Scotland."

April 9.—Having visited the surrounding Branches, I returned to Preston at 4 p.m., and found brothers Brigham Young and Heber C. Kimball in my room. Brother Brigham was so reduced by his long sickness and fatigue with travelling, that I did not know him.

—14.—With the Twelve in Council at my room in Preston, I was ordained to the Apostleship by President Young, under the hands of the Quorum present.

O my God, I ask thee to enable me to execute the duties of the office in righteousness unto the end, with my brethren the Twelve, that we may ever be of one heart and one mind in all things, and be saved with thee in thy kingdom, in the name of Jesus Christ. Amen.

—15.—A General Conference was held of the Church in Britain.

—16.—The Quorum of the Twelve met in Council; decided on publishing the MILLENNIAL STAR, hymn book, &c.

—18.—I accompanied Elder Kimball to Chaidgely and the Branches surrounding Preston. We found Jennetta sick, and administered to her; she recovered.

—25.—I arrived at Manchester, and

proceeded to Burslem, where I found Elder Geo. A. Smith, with whom I preached at Hanley, Stoke-upon-Trent and Longton, and visited Elder Theodore Turley, who had been thrown into prison at Stafford, by the enemies of Truth, to prevent his preaching. I proceeded to Worcester, and met Elders B. Young and W. Woodruff at Dymock on the 30th.

May 15.—I wrote a letter to the editor of the STAR, informing him of the prosperity of the Work in Herefordshire. I received a letter from America, by which I was informed of the death of my aged father.

June 14.—I presided at the Bran Green and Gadfield Elm Conference; Elder Woodruff was present.

—21.—I attended a Conference at Stanly Hill; Elder Woodruff presided.

—24.—I went to Preston, in which neighborhood I labored until July 6th, when I attended the General Conference of the Church in Britain, held at Manchester."

Here Elder Richards' private journal ceases.

Soon after the Conference Elder P. P. Pratt started for America, and Elder Richards assisted in editing the MILLENNIAL STAR, and performing the general duties of presiding over the Mission.

Sept. 20.—He went to Preston and held a Conference, ordained five Elders, eleven Priests, eight Teachers and one Deacon, and returned to Manchester.

Oct. 6.—He attended a General Conference held in Manchester.

—11.—His wife, Jennetta, gave birth to a boy at 10.15 a.m.; he was named Heber John.

1841.—In February he removed his family to 54, Regent Street, Manchester.

He visited and preached in Preston, Walkerfold, Clitheroe, Waddington, Mile End, Chatburn and Liverpool.

In company with his brethren of the Twelve he attended Council meetings April 2nd, 3rd and 5th, and on the 6th attended a General Conference of the churches in Britain.

After Conference, with his brethren of the Twelve, his family and a company of Saints, he embarked at Liverpool, on board the ship *Rochester*, and

sailed on the 21st, arriving in New York May 20th.

June 1.—He went to Richmond, Massachusetts, with his family.

July 1.—He left his family with his sisters at Richmond, and started for Nauvoo.

Aug. 16.—He arrived in Nauvoo.

—31.—By vote of the Twelve Apostles, he was appointed to locate himself for a season at Warsaw, or vicinity, for the purpose of selling lots on the town plat of Warren, and to counsel the Saints.

Sept. 7.—He went to Warsaw, located himself, and sold three city lots.

Oct. 2nd, 3rd, 4th and 5th.—He attended the Conference held in Nauvoo, and on the 7th attended a Council of the Quorum of the Twelve, when he was appointed, in company with brother Taylor and I, to draft an address to the eastern churches, as directed by the General Conference, which we wrote and published in the *Times and Seasons* on the 12th.

—23rd and 24th.—He attended Conference at Lima, in company with brother Taylor and myself, when we had a profitable time.

—30.—He was elected a member of the Nauvoo City Council.

Nov. 14.—He was engaged with the Twelve writing an epistle to the Saints in Europe.

—24.—He and Elder Taylor went to Warsaw, and met Elder Joseph Fielding and a company of 204 Saints from England, and gave the company such counsel as their situation required.

—28.—He spent the day in company with the Prophet Joseph and the Twelve Apostles at my house; brother Joseph gave us good instruction.

—30.—He attended a Council of the Twelve, when it was voted that Ebenezer Robison be solicited to give up the department of printing the *Times and Seasons* to Elder Willard Richards.

Dec. 4th and 5th.—He attended a Conference at Ramus.

—11.—He left Warsaw for Nauvoo, it being considered unnecessary for him to tarry there any longer.

—13.—He was appointed recorder for the Temple, private secretary to President Joseph Smith, and general

Church clerk. He commenced his labors in Joseph's new office, in the brick store, and by letter instructed the Saints at Warsaw to remove to Nauvoo.

From the time he entered Joseph's office, with the exception of a short mission to the east after his family, he was with Joseph until the moment of his death, continually at work with his pen, while he was able to sit up.

He was recorder of the City Council and clerk of the Municipal Court. He kept Joseph Smith's private journals, making an entry only a few minutes previous to the awful tragedy which terminated the life of that good man. And in the face of a hundred muskets, in the hands of infuriated mobbers, he thrust his head out of the window to catch a glimpse of his dying President, and there remained gazing intently upon his mangled body until he was satisfied that the innocent spirit had fled.

His "Two Minutes in Jail" is one of the most thrilling documents ever written, and his parrying muskets with a walking-stick is one of the most unequal contests on record. God preserved him with the loss of a drop of blood, and without a "hole in his robe."

The burden that rested upon him from the death of Joseph until the return of the Twelve, served to develop the great energies of his character.

HISTORY

OF

WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

In tracing the history of my fathers, I find it difficult to obtain a satisfactory account of the Woodruff family for more than three generations.

My great grandfather, Josiah Woodruff, lived nearly one hundred years, and possessed an iron constitution, and performed a great amount of manual labor nearly up to the time of his death. His wife's name was Sarah; she bore to him nine children, as follows:—Josiah, Appleton, Eldad, Elisha, Joseph, Rhoda, Phebe, and two names not given.

My grandfather, Eldad Woodruff, was the third son of Josiah. He was born in Farmington, Hartford co., Connecticut, in 1751; he also possessed a strong constitution. It was said that he performed the most labor for several years of any man in Hartford county, and from over exertion in hewing timber, he was attacked with rheumatism in his right hip, which caused severe lameness for several years before his death. He married Dinah Woodford, by whom he had seven children—viz., Eldad, Elizabeth, Samuel, Aphek, Titus, Helen and Ozem.

Eldad married Lewey Woodford; Elizabeth, Amasa Frisby; Samuel, Miss Case; Aphek, Beulah Thompson and Azubah Hart; Titus, Louisa Allen; Helen, Amos Wheeler; and Ozem, Acksa Merrill and Hannah Hart; all of whom had large families.

My grandfather died in Farmington, with the spotted fever, in 1806, aged 55 years. My grandmother, Dinah, died in 1824, in the same place, with a cancer in the left breast; her sufferings were very great.

My father, Aphek Woodruff, was born in Farmington, Nov. 11, 1778; he married Beulah Thompson, who was born in 1782, Nov. 29, 1801. She bore three sons—namely, Azmon, born Nov. 29, 1802; Ozem Thompson, born Dec. 22, 1804; myself born March 1, 1807.

My mother died with the spotted fever, June 11, 1808, aged 26 years, leaving me fifteen months old. My father's second wife, Azubah Hart, was born July 31, 1792; they were married Nov. 9, 1810; they had six children—viz., Philo, born Nov. 29, 1811, and died by poison administered by a physician Nov. 25, 1827; Asahel Hart, born April 11, 1814, and died in Terrahaute, Oct. 18, 1838; Franklin, born March 12, 1816, and died June 1; Newton, born June 19, 1818, drowned Sept. 1820; Julius, born April 22, 1820, and died in infancy; Eunice, born June 19, 1821. I married her to Dwight Webster, in Farmington, Conn., Aug. 4, 1841.

My father was a strong constitutioned man, and has done a great amount of labor. At eighteen years of age he commenced attending a flour-

ing and saw mill, and continued about 50 years ; most of this time he labored eighteen hours a day.

He never made any profession of religion until I baptized him, with all his household, into the Church of Jesus Christ of Latter-day Saints, on the first day of July 1838. He was a man of great charity, honesty, integrity and truth, and made himself poor by giving to the poor, and accommodating his fellow-men by loaning money and becoming surety for his neighbors, and always saying yes to every man who asked a favor at his hand.

I was born in the north part of the town of Farmington, now called Avon, Hartford co., Conn., March 1, 1807. I assisted my father in attending the

Farmington Mills, until I was twenty years of age.

In April 1827, I took the flouring mill of my aunt, Helen Wheeler, which I attended three years. In May 1830, I took charge of the flouring mill of Mr. Collins, the ax manufacturer, in South Canton, Conn. At the end of one year it was demolished to make way for other machinery. In March 1831, I took charge of the flouring mill owned by Mr. Richard B. Cowles of New Hartford, Conn. In the spring of 1832, in company with my oldest brother, Azmon, I went to Richland, Oswego co., New York, and purchased a farm and saw mill, and settled in business.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 18, 1865.

THE SPIRIT OF PERSECUTION—CONSOLATION FOR THE SAINTS.

THE Apostle Paul, in writing to Timothy, said, they "that will live godly in Christ Jesus shall suffer persecution." All, or nearly all, who embraced the Gospel in those days proved, in their own experience, the truth of the assertion, and the Latter-day Saints form no exception to the rule. From the very moment that the light of heaven and the revelations of the Lord first beamed upon the understanding of the Prophet Joseph, he began to realize that—although living in the midst of the boasted light and civilization of the 19th century, and in a land where civil and religious liberty were guaranteed unto all of its citizens, and whose people professed to hold in the deepest abhorrence the acts of cruelty perpetrated in the name of religion in former days—the same spirit reigned in the bosoms of men that did when the Apostle wrote the words referred to, and that if he intended to be a disciple of Jesus, he must be willing to receive and endure the same treatment which all former servants of God had met with. Of course the Adversary has ever aimed his most deadly shafts at the head, that being the most important member of the body, but, no matter how humble or obscure they may have been, none who have

embraced the principles of eternal truth as they have been revealed, in this age, in unsullied purity from the heavenly spheres, have been deemed unworthy the notice of the great Enemy of truth and his agents, whose malice and opposition they have had to endure, to a greater or lesser degree, in proportion to the zeal and faithfulness they have manifested in the Cause to which he and his emissaries are opposed.

There appears to be a temporary lull, at the present time, in the storm of persecution which has almost unremittingly followed the progress of the Work of God, and particularly is this the case in England, where we do not know that there has ever been a time more favorable for the propagation and spread of the Truth. During the summer and autumn of last year, the reports from many of the Conferences were highly encouraging, and the Elders found no difficulty in holding peaceful, out-door meetings, very often having large and attentive audiences. We are glad to understand that the Elders feel quite as sanguine in regard to the operations of the ensuing season, and that they are making preparations to enter with vigor into the campaign of 1865. This is just as it should be, and shows that the Elders are animated by that desire to benefit and bless humanity, which has ever been a leading feature in the characters of those who have been made partakers of the celestial intelligence and love that accompany the Spirit of the Lord. The servants of the Lord should seek diligently to avail themselves of every opportunity afforded them of doing good,—using wisdom and prudence in all their actions, knowing that although they enjoy peace, freedom and protection now, they cannot expect such a state of things to last always. No compromise has been or ever can be effected between truth and error, and the Saints can never put off their armor and indulge in rest, until everything that is opposed to the order and principles of the celestial kingdom is either destroyed or brought into subjection thereto. Satan, we may be assured, has not yet given up the struggle. As it was, sometimes, with the Lamanites in their wars with the Nephites, he is only waiting to muster his forces and gather strength to renew his efforts, and we, as did the latter people, can occupy the interim in strengthening the minds of the Saints, and preparing them and ourselves to resist his renewed assaults. There is one sweet source of consolation, however, possessed by the Latter-day Saints, which the people of God have never before enjoyed upon this earth—that is, that they, or the Cause which they are engaged in establishing, will never be overcome. The Hebrew Prophets mourned over the idolatry and wickedness of the Israelites, and the consequent overthrow which they saw awaited their nation; the Apostles of Jesus foresaw and foretold the total and universal apostacy which would take place after their decease; some of the Prophets among the Nephites lived to see the total destruction of that people as the result of their departure from the Lord, after they had lived several hundred years in righteousness,—but we have the glorious assurance that the kingdom of God which we are privileged to assist in establishing, will never be thrown down nor left to another people, but that the Saints of the Most High shall take and possess it forever. Demons may oppose, the heathen rage, and the nations of the earth gather against the Lord and his anointed servants,—but, though they concoct their schemes in secret, and assemble their armed legions by millions, yet will the Almighty frustrate their designs and cause them to be drunken with their own blood, whilst He defends his kingdom and preserves his Saints in righteousness and peace. It is true we do not expect

to escape without trials, "and some of them of understanding may fall to try them, and to purge, and to make them white;" still, the hearts of those who love the Lord and desire the happiness of mankind, are filled with the most exquisite joy in knowing that, whatever befall them, their lives will neither have been spent nor sacrificed in vain, but that they will have been instrumental in establishing a righteous, peaceful and universal kingdom, which shall exist through all coming ages, and be the means of conferring the blessings of concord and happiness on the unnumbered millions of earth's grateful sons and daughters, who will yet rejoice beneath the protection of God's benign and perfect government.

But, although enjoying a present immunity from scenes of riot and bloodshed, the Saints are not exempt from all forms of persecution and severe trial. Many bitter opposers of the truth, who really thirst for the blood of the Saints, have sought to bring about by indirect, that which they dare not do by direct means, for fear of the consequences to themselves. They know that the law would punish them should they shed the blood of their fellows—even though they were "Mormons." But they also know that there is no human law—and Divine they neither respect nor fear—which could punish them for depriving the objects of their hatred of the means of *sustaining* those lives they fear to take; hence, many an honest, industrious and skilful workman has been discharged and left to the cold charities of an unfeeling world, by those living in the midst of wealth and ease, simply because he was a Latter-day Saint. Clergymen, lawyers and doctors—with some honorable exceptions—have made it their business, wherever they had the power, to get these unoffending men turned away from their employment, thus depriving them of the means of supporting themselves or their families, in order to reduce them to the alternative of starvation or a renunciation of their religion. What more diabolical scheme of persecution could be devised than this? Yet these pious hypocrites profess to condemn anything like religious persecution, utter the severest anathemas against those who formerly resorted to the stake, the rack and the block for the same purpose, and hold up their hands in holy horror at the cruelties of the inquisition, while they, themselves, are actuated by the same spirit, and would make use of similar means if public opinion and the law of the land would permit. Do they imagine that so miserable a subterfuge, so wretched a quibble, will avail, in the courts of heaven, to clear them of consenting to the shedding of innocent blood? It may enable them to evade justice here on earth; but they will find, as sure as the Lord lives, that *He* will judge and reward them for the intent of their hearts. Yet these reverend, pharisaical, blood-thirsty inquisitors will, with solemn faces and upturned eyes, expatiate to their hearers upon the "golden rule," and read them long homilies from the Sermon on the Mount. We would commend to their notice and reflection one sentence in it which they will find to be just as true as any that Jesus ever uttered—"With what measure ye mete it shall be measured unto you again."

We are acquainted with many brethren who have been, and some who are being thus treated. Such persecutions, although failing to elicit that sympathy and commiseration accorded to those inflicted by inquisitorial or mobocratic violence, are frequently more painful in their nature, and attended with more serious results. But let such brethren be comforted, for the Lord has his eye upon them, and if they will be faithful and put their trust in him, he

will cause all things to work together for their good, and as one door closes against them, another will open before them. The time is approaching when "the meek shall inherit the earth." God is the Creator, and, therefore, the rightful owner and Governor of this earth; He is establishing his kingdom upon it, no more to be thrown down, and by-and-bye an inquisition will be made for *title deeds*, when many of those now possessing extensive estates may find their titles invalid, and be only too glad to exchange places with those whom they formerly despised and persecuted. Did such understand the purposes of God, or would they consent to be taught in relation thereto, they would take a course to "make to themselves friends with the mammon of unrighteousness," and secure from the Lord an everlasting inheritance in his kingdom. We feel that the word of the Lord to his Saints is, "Comfort ye, comfort ye, my people;" "Lift up your heads, for your redemption draweth nigh." In the meantime there are an abundance of promises upon which our faith can rest with the utmost assurance, knowing, as every Saint does by past experience, that the Lord *never* fails to fulfil all, and more than all he has promised to do, when we perform that which he requires of us. In conclusion, we would say,—*"Seek first the kingdom of God and his righteousness, and all other things shall be added unto you;"* or, in other words, *"Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."*

NEWS FROM HOME.

From the *Deseret News* of the 11th of January last, we clip the following items:—

SABBATH MEETINGS.—On the forenoon of Sunday the 8th inst., Elder Ezra T. Benson addressed the congregation, setting forth the privileges and blessings enjoyed by Latter-day Saints in having committed to them the fulness of the Everlasting Gospel, with its Priesthood, gifts and graces. It was a joy to every true Saint to look over the revelations given to Joseph the Prophet, for they shed forth the light of heaven into the soul. He then commented upon the desire of the ancients to see our day, the fulfilment of many of the revelations given in this generation to the Church of Jesus Christ of Latter-day Saints, and the certainty of all the rest being fulfilled in the due time of the Lord. In the afternoon President Brigham Young preached upon the impossibility of human beings receiving a great amount of intelligence at any one time, the Sacrament of the Lord's Supper, the character of God, and the necessity of devils while man is in a state of probation. All these subjects were handled by the President in his usual plain and forcible manner—every argument carrying with it the evidence of inspired origin.

LEGISLATIVE PROCEEDINGS.—Since the re-assembling of our law-making department, a good deal of business has been done. Bills in the hands of committees have been returned, and some of them acted upon by both branches of the Assembly; the Territorial Road Commissioners' report has been received and printed; a special call has been made by the Warden for means to supply additional guard at the Penitentiary; the Territorial Marshal's Bill has been

presented. Petitions asking for appropriations for roads, bridges, &c., have come in from all parts of the Territory. On Monday the House, in addition to other matters, had under consideration a Bill to incorporate Logan city in Cache county, which, after a good deal of debate, was amended and passed. A Bill to incorporate Tooele Library and Reading Room Association, also passed the House.

THE LEGISLATIVE BALL, Friday, 6th of January, under the admirable management of Messrs. E. T. Benson and L. E. Harrington of the Council, and Messrs. L. Farr, P. Maughan and C. W. West of the House, passed off in fine style. Governor Doty, Superintendent Irish, Secretary Reed, Mayor Smoot, Judge Smith, and in short every one, seemed to enjoy themselves.

ABSTRACT OF CORRESPONDENCE.

KENT CONFERENCE.—Elder Thomas S. Priddy writing on the 3rd instant, says :—"It is now some twenty-one months since I was called into the ministry, which time has been spent in travelling among the Saints, endeavoring to build them up in their high and holy faith, bearing my testimony to the passing stranger, calling at houses in my travels, and bearing testimony to their inmates of the truth of this Work, and leaving tracts for them to read. If they have not received and embraced the message I bore to them, I believe I have removed from their minds many prejudices which they had entertained against this people. I feel to love the Saints amongst whom I have labored; they have ever been kind to me, extending to me the most generous hospitality which their means afforded; and although I shall leave them with regret, I trust I may meet with them all in our Mountain Home. I love the Saints of God, and all good men, and am ever desirous to pursue a course through life to merit their esteem, and the approbation of the Almighty. It is my constant prayer that I may live faithful, for I want to be as clay in the hands of the potter, and if I can by my feeble efforts do anything to lift a world from the abyss of sin into which it has fallen, and should be the means of saving only one of my fellow-creatures, it will be a source of eternal joy to me. I can say I never felt better in my life than at the present time. Like Paul, I am not ashamed of the Gospel, for I know it is the power of God unto salvation. And as one of old I can exclaim,—'This people shall be my people, and their God shall be my God.'"

LEEDS CONFERENCE.—Elder George J. Marsh, writing on the 6th instant, says :—"The Saints are, as a general thing, feeling well and growing in grace and a knowledge of their duties in the kingdom of God. As I travel about, however, I find a few who are very negligent in their duties. The Saints manifest a strong desire to emigrate as soon as they can obtain the means to do so. The Priesthood are doing all they can to spread the truth and unite the Saints. I enjoy myself much in laboring with Elders Lee and Hubbard; they are energetic in teaching the people, and their examples add weight to their instructions. We have baptized quite a number of new members this winter, as well as some who were formerly members of the Church. Wages are very low in this part of the country; still, I believe that nearly all the Saints are

enabled, through the blessings of the Lord, to obtain the necessities of life. I believe that the Elders—both those from Zion and the native brethren—improve every opportunity that presents itself to talk to the people, and get them to read our works. We feel grateful to know that the Lord blesses their efforts."

CORRESPONDENCE.

ENGLAND.

SHEFFIELD CONFERENCE.

Sheffield, Feb. 13, 1865.

President Wells.

Dear Brother,—As I am about leaving the Saints of the Sheffield Conference, in order to proceed to the field of labor to which I have been recently appointed, I take pleasure in reporting to you the condition of the people among whom it has been my lot to exercise my calling, as a servant of God, for the last thirteen months. The Saints here have been, and still are, as a general rule, striving to live in a consistent and upright manner. I have been very much gratified in witnessing a marked improvement in the course pursued by a good many, and I fully expect that, as the light they already enjoy increases, their good works will also continue to increase proportionately.

The majority of the Saints in this Conference take great delight in seeing the Cause of truth prosper. As one evidence of this, I might refer you to the amount of Tithing sent up to the Office to be credited to their account. It is evidenced, also, by the warm receptions given to God's servants, both at their homes and at their various meetings; by their general willingness to put in practice both the spiritual and temporal teachings given by those whose duty it is to counsel them in the ways of life; by their numerous acts of kindness to those who are called to minister amongst them, and in other ways too numerous to mention; for their many acts of kindness to myself, and, more especially, for their good desires to build up our Father's kingdom, I feel in my heart to say, God bless them.

I have had great joy and satisfaction

in my labors here; and notwithstanding I have felt much my own weakness, yet I have truly realized that there is a God in Israel who blesses and strengthens his servants according to their day. We have not only kept travelling around, visiting the various Branches, and instructing the people in a public capacity, but have also visited and taught them at their dwellings by the fireside, and have warned the people of the world by raising our voices in proclamation of the Gospel in the open air. So far as I have proceeded with this representation or report, I have held up to your view the "sunny side" of the picture. But I suppose that all things have their opposites, so if there be a "sunny side," there must also be a shadowy or gloomy one. But as the bright side is large, the other side, as a matter of course, is small in proportion, for as light increaseth, darkness is chased away. I have said that the major portion of the Saints are good, notwithstanding this there are some whose course of conduct is not compatible with the light of truth, and who, if they repent not, will sooner or later become aliens to the work of God. We have extended the hand of mercy to all delinquents, so far as it could be reasonably stretched without robbing justice, realizing that the business of a servant of God is to save and not destroy.

You will notice by our last year's Statistical Report, that the number of baptisms, during the year, make up the number (lacking one) of those who have emigrated, died, and been cut off during that time. Twelve more have been added by baptism this year, since sending up the report; so you see we have made a pretty good start to begin

the New Year with, and prospects for a further increase are brighter now than they have been for some time.

The financial condition of the Conference could scarcely be more healthy than it is now; it is entirely free from debts or liabilities of any kind, and I have the pleasing satisfaction of handing the business over to my successor in good condition.

I have labored with much pleasure in conjunction with my brethren here in the ministry. We have worked together in peace and unity. The Branch Presidents are good men, desirous of serving God, as are also the generality of the local Priesthood.

Desiring God to bless you and enable you to accomplish all the good that is in your heart, and with love to yourself and all the brethren in the Office, I am your fellow-laborer in the cause of right,

JOHN NICHOLSON.

KENT CONFERENCE.

Faversham, March 1, 1865.

President D. H. Wells.

Dear Brother,—It is now seven months since I commenced to labor in the Kent Conference, and I can truly say, this period of time has been more prized by me than any other I can recollect of in my life. Never in the past have my resolutions been so strong to cultivate my mind, for the purpose of diffusing intelligence, and never have I had so strong a disposition to bless mankind by my labors, nor to so correctly deport myself, so that my example may be worthy of the imitation of others. I now feel that the world is sunk in ignorance and superstition, and that it needs the labor of every man, whose soul is enlightened by the influences of the Gospel, to lift men from their degradation to the enjoyment of the principles of truth, which are sent by heaven to elevate their condition.

I feel proud that in the providences of the Lord, the Holy Priesthood has been conferred upon me, to qualify me in so doing, and I feel that no power but that Priesthood could have furnished me with the intelligence to enable me to become so useful to my fellow creatures. I esteem, however, every

man whom the news of the Gospel has not reached, and who is doing his best to arrest the progress of vice, and cultivate the principles of virtue; I am aware Temperance Societies have been formed; and many good men have been doing their best to suppress drunkenness and lasciviousness; peace societies have been formed to prevent war with all its attendant miseries, but man, unaided by the Spirit of the Lord, and without the power of the Holy Priesthood, is unable to effect that good which the inspired servants of God can perform.

My love to my brethren who have received this Priesthood is daily increasing, because I know they are naturally the noblest men on the earth. I know also the great reward they will receive from their heavenly Father for their diligence in endeavoring to establish righteousness, and also for that energy which stimulates them to diligence and virtue. In the great wisdom of the Lord, he has revealed his wishes from the heavens, to have the faithful believers of the Gospel gather to one spot on the earth, where they might live free from the corrupt Gentile world, that they might not learn their ways. I also feel, in addition to preaching the first principles of the Gospel, to urge the Saints to gather.

I am happy in being associated with such men as Elders Bullock, Sims, Stocking and Friday in the work of the ministry, because I know they are laboring to effect good. I daily feel my inefficiency, but my sense of it stimulates me to a continued exertion, and, also, to frequent supplications to Him who has chosen the weak things of the world to assist him in establishing a reign of peace on the earth.

I have been very kindly and cordially received among the Saints; they have contributed to my necessities, cheered me by their predictions of my future usefulness, and made many sacrifices to enhance my comfort. I pray my Father in heaven to abundantly reward them, and to bless them with the sweet and sustaining influences of his Holy Spirit. With love,

R. H. PARKER.

SUMMARY OF NEWS.

ENGLAND.—A great struggle between the ironmasters and their workpeople has begun. The men, whose resistance occasioned the notice for a lock-out to be given by the masters, resolutely refuse to give way, and on Saturday night, the 4th inst., the gates of most of the finished ironworks in the United Kingdom were locked upon both unoffending and resisting, not to open to either till they accept the masters' reduced terms of 1s. a ton and 10 per cent. respectively. On Thursday 8th inst., meetings would be held in the north, at which it would be proposed that notice should be given for a further reduction of wages.

FRANCE.—The long expected *Life of Cæsar*, by the Emperor Napoleon III, has at length been published, and is creating much attention. Its design is apparent, and is more a deification of conquerors and despots than a historical work. They are the saviors of humanity, and the people who disown them, act as the Jews did—they crucify their Messiah. Much lively criticism has been evoked by it both in France and England, and Alexandre Dumas is said to be publishing a work in opposition to the views contained in it.

TURKEY.—A terrible catastrophe happened at Galata, a large suburb of Constantinople, on the night of Monday, 20th of February. A fire broke out in one of the wings of the Roman Catholic convent of St. Benoit, and rapidly spread to the adjoining apartments and the houses outside the convent enclosure. A body of sixty men, with four engines, had stationed themselves along the outside wall of a high stone building in the corner of the convent quadrangle, in order to play upon the buildings on the other side, when suddenly the walls toppled outwards, burying under their ruins all four of the engines mentioned, with the whole of their crews, and a large number of the police and on-looking crowd. Simultaneously, a portion of another wall fell on a house outside the convent limits, and killed eight of the inmates. Besides the damage done to the convent, in all forty-two houses and four shops were destroyed, and the total number of victims is believed to exceed 100.—A Mohamadan has been taken from Damascus to Berout, confined in chains and exposed to insult, because he had embraced the Christian faith.

AMERICA.—The occupation of Columbia has been succeeded by the evacuation of Charleston by the Confederates on the night of the 17th ult., and its occupation by the Federals on the morning of the 18th. The Federals entered the city without opposition. Among the captured property are 200 guns, and a supply of fine ammunition. The Confederates burned the cotton warehouses, arsenals, quater-master's stores, railroad bridges, two ironclads, and some vessels in the shipyards. Six thousand bales of cotton were fired, and it was supposed that two-thirds would be destroyed before the troops could put out the flames. A fearful explosion occurred at the Wilmington depot at Charleston, by which several hundred citizens lost their lives. The cause of the explosion is unknown. It is supposed that Beauregard evacuated Charleston to concentrate his forces and give battle to Sherman. The *Herald's* Washington correspondent states that the evacuation of Richmond is likely to follow that of Charleston, and proofs of this daily multiply. Advices from persons high in the Confederate service state that the evacuation is determined on, and nearly all the machinery has been removed. It is understood that Lee will fall back to Lynchburg, where the Confederate forces are to be concentrated preparatory to making a desperate effort to break through the coils which envelop them. The correspondent of the *New York Herald* estimates that 160,000 bales of cotton are stored along the railroad from Wilmington into South Carolina, which the Confederates will burn at the approach of the Federals.